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AUTHOR	Elsbree, Anne Rene
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ABSTRACT

This study examined how teacher educators made sense of their efforts to disrupt homophobia in the classroom. Participants were teacher educators who were collaboratively designing and constructing a video product to be used in teacher education classrooms to help teachers understand, recognize, and disrupt homophobia. The study involved interviews, video documentation, researcher field notes, and a researcher reflective journal. The interviews asked respondents about their definitions of homophobia, how they learned about it, how they as teachers tried to disrupt it in their classrooms with preservice teachers, and what they considered particularly important. Respondents said that effective disruptive pedagogies contained at least three strategies: taking advantage of openings to address homophobia, teaching language about sexual diversity, and using a fluid understanding of the world to teach acceptance of sexual diversity. Respondents noted that they had not learned to disrupt homophobia in their initial teacher preparation, but rather, they were able to disrupt homophobia because of their learning experiences in graduate school (e.g., space for understanding homophobia, support for reflecting on experiences with homophobia, support for confronting lack of knowledge about sexual diversity, and direct teaching of how to disrupt homophobia). (Contains 39 references.) (SM)

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ED 467 070

DISRUPTIVE PEDAGOGIES: HOW TEACHER EDUCATORS DISRUPT HOMOPHOBIA

Anne René Elsbree

The field of teacher education has done little to address the presence of homophobia in elementary and secondary classrooms. Although there is growing recognition that sexual diversity and homophobia issues need to be addressed in education (Britzman, 1995, 1997; Kumashiro, 2000a; Sears, 1999; Sumara & Brent, 1998) and are important to multicultural education (Gollnick & Chinn, 1994; Grant, 1995), few have worked toward a goal of addressing these issues in teacher education (Evans, 1999; Eyre, 1997; Kumashiro, 2000b; Mulhern & Martinez, 1999). Many practitioners and scholars remain silent to this pervasive problem in schools. Few empirical studies in this area are focused on pre-kindergarten through twelfth grade (PK-12) schooling, however little is done to investigate how teacher education programs are preparing teachers to use non-homophobic pedagogies. Research on teacher education pedagogy is essential for preparing teachers to work against homophobia.

My purpose in this research is to inquire how teacher educators make sense of their efforts to disrupt homophobia in the classroom. To disrupt homophobia is to disrupt homophobic and heteronormative actions and attitudes in schools and teacher education programs. Some examples of these efforts include, but are not limited to, actively challenging homophobic remarks and physical acts, interrupting activities that limit expectations of gender roles, deconstructing traditional concepts of family, troubling heteronormative structures, destabilizing policies that marginalize gays, lesbians, bisexuals, or transgender individuals, and rewriting curriculum that addresses dating and development of sexual identity.

In addition to creating a written document to disseminate this research I am creating a video product to be used in teacher education classrooms to assist teachers to understand, recognize, and disrupt homophobia. The participants in the study were collaboratively involved in the design and construction to create the video. Feminist poststructural theory and video documentation methodology have informed this process.

Theoretical Framework

Grounding this research theoretically in a feminist poststructural framework provides structure for the construction of the research questions and the methodology of the study. Feminist poststructuralism offers a theoretical lens for discovering pedagogical strategies that address homophobia, for understanding teacher educators' efforts to address homophobia, and for supporting those teachers' efforts. To access ways in which feminist poststructuralism can aid in pedagogical efforts to disrupt homophobia, I ask, in

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what ways do teacher educators make sense of their pedagogical efforts to disrupt homophobia with pre-service teacher education students? To identify how feminist poststructuralism can aid teacher educators in sharing their efforts, I ask How can we (participants and myself) collaboratively share and work through these sense-making efforts as a form of disruption to homophobia.

Tenets of Feminist Poststructuralism

Feminist poststructuralism informs pedagogies that disrupt homophobia through its tenets of subjectivity, power, language, discourse, difference, praxis, and hope. It is through this theoretical lens that the tenets are visible, accessible, and influence our practices and unspoken messages as educators. Feminist poststructuralism informs the ways we make sense of the world through our positions of subjectivities, our understandings of power, and the role language, discourse, and difference play in education. Feminist poststructuralism integrates these tenets to create pedagogical praxis(es) to disrupt homophobia and provide inspirations of hope that things can be different and even better. Although I define the tenets of feminist poststructuralism, in a singular and linear fashion, these tenets are not linear, but interconnected: each tenet is incomplete without the others.

Hope

Hope is a foundation for all the other tenets as well as the product of the other tenets. First, feminist poststructuralism integrates all its other tenets with the sole purpose of hope; it is the reason the other tenets have meaning and access their power. Hope grounds the other tenets and provides a structure for their implementation by providing opportunity and space for creating productive pedagogies that address issues of subjectivity, power, language, discourse, difference, and praxis with the goal of social justice. Hope offers opportunities for reflection that challenge assumptions, thoughts, and practices with intention to improve pedagogies. Second, the intersection of the other six tenets creates the hope of change for the better, of improving and learning better ways of teaching and learning. Hope is a bi-product of the other tenets in action; when the tenets are in play and leading towards social justice efforts, educators can experience hopefulness for improved pedagogies and outcomes for all students.

Subjectivity

According to Mimi Orner (1992) "feminist poststructuralist discourse views the struggle over identity within the subject as inseparable from the struggle over the meanings of identities and subject positions within the culture at large" (p. 74). Feminist poststructuralism prefers the term "subjectivity" to "identity" to refer to the multiple positions people experience in our culture. Identity, from a modern theoretical framework, defines one's position as essential, stable, and unchallenged whereas subjectivity refers to how one is positioned as a subject in a particular context at a particular time. Feminist poststructuralism views "subjectivities" as always unfixed, slippery, and constantly changing (Orner, 1992). Orner differentiates the terms "individual" and "subject" by pointing out that the term subject "encourages us to think of ourselves as constructions: the

products of signifying or meaning-making activities which are both culturally specific and generally unconscious" (Pg. 79). She claims that subjectivity comes from a "wide variety of factors and often involves attempts to understand the contradictions between those factors" (1992, p. 85). Orner models this multiplicity by positioning herself "as a 'Jewish', 'fat', 'heterosexual', 'white', 'young', 'middle class', 'woman' " (1992, p. 85). Orner says "I see the terms I have used here to describe myself as highly unstable, since the culturally generated meanings and understandings articulated to these terms continually undergo personal and social transformations" (1992, p. 74). Colleen Capper (1998) extends this idea and claims that this positioning is not essential, stable, and unchallenged, but temporal, contextual, and socially constructed.

Power

Power is a process of understanding our own contexts (Fox, 1988, p. 2 in Lather, 1991, p. 4). Within a feminist poststructural perspective, the term "power" is a verb rather than a noun, similar to the use in the phrase to *power up the machine*. Within feminist poststructuralism *power up* is not in reference to a machine, but rather *ourselves*. To power up ourselves means to take on an active and productive role as a way to understand our experiences. Power is not viewed as something an individual or group can obtain while others cannot; it is not about the "have's" and the "have not's" in the world (Orner, 1992; Ropers-Huilman, 1998). Rather power is the process we use to understand our context and our subjectivity within that context. No matter what our position of subjectivity we all have the ability to exercise and access our power (See Becky Ropers-Huilman,1998, p.4).

Mike Fox (1991) argues power "is not something done "to" or "for" someone, but people coming into a sense of their own power, a new relationship with their own contexts" (In Lather, 1991, p. 4). In other words, individuals can only access power by understanding their context in the world. Understanding one's context and one's relationships within one's context allows access to the "give – the play, the movement, or the wiggle room" within any relationship to do the work one wants to do. This give or play as Foucault (1980) refers to it, is the possible movement one can engage in to maximize efforts. Without this understanding and familiarity of one's context and relationships one is not able to be aware of the movement within the interactions and can not make the interactions work to one's benefit.

Language

Feminist poststructuralism incites us to pay attention to the words we choose and reminds us that language influences the way we make sense of the world. Language influences our social constructions of our reality and how we make sense of the world because it is politically, culturally, and historically situated. Orner (1992) writes that language is a "site of struggle where subjectivity and consciousness are produced" (p. 80). Laurel Richardson(1997) agrees and defines language as:

> not the result of one's individuality, but rather language constructs the individual's subjectivity in ways that are historically and locally specific. What something means to individuals is dependent on the discourses available to them. (p. 89)

Just as our language is dependent on our subjectivity, our subjectivity is dependent on the language and discourse in which we are submersed in: all are inter-dependent.

Discourse

Discourse is more than just our language, it is the structure in which we display our concepts of truth, the sets of truths we take for granted at any given moment and place. Michel Foucault (1969) defines discourse(s) as "practices that systematically form the objects of which we speak" (p. 49). Others expand this definition to include all forms of communication interactions, not just the spoken and written records of our communication, but also the assumptions and the unspoken messages that fill our world (Gilbert and Mulkay, 1984; Potter and Wetherell, 1987). Joan Wallach Scott (1994) clarifies that discourse is "not a language or a text, but a historically, socially, and institutionally specific structure of statements, terms, categories, and beliefs" (p. 359). Discourses can be acknowledged, but are not always, as they work on conscious and unconscious levels. Orner emphasizes the complex ways discourses impact our conscious and unconscious ways of knowing (1992, p. 80). Discourse is the structure under which we use our language, make sense of our world, and communicate our sense making.

It is not only important to recognize what is included in a discourse, but also to understand what that discourse can do. Discourses provide limits and opportunities within our world. If we are working within a specific discourse our ability to understand, access our power, and do our work is dependent on our knowledge of that discourse and ability to use the discourse productively. Richardson (1997) claims that "what something means to individuals is dependent on the discourses available to them" (p. 89). If we are not skilled in a discourse we cannot work with it and make use of it. Rather we would be at a disadvantage from others with familiarity with that specific discourse, and would be less likely to comprehend that discourse, use that discourse, and be productive within that discourse. Discourses are the structures that frame our communication and determine what can be communicated, what can be understood, what can be done, and what cannot.

Difference

Difference from a feminist poststructural perspective is not a fixed entity. Differences are viewed as multiple and transforming; they include the moments when one is shifting from one subjectivity to another, the positions of intersections, and the play within those positions of intersection (Orner, 1992). The concept of "otherness" is understood by this tenet of difference. When one encounters otherness, one alters his or her understanding of their own subjectivity, because one's subjectivity is wrapped up in the social construction of

the other. Difference is the split second in transition from one subjective position to another. James Baldwin (1963) articulates this beautifully when he says, "if I am not what I've been told I am, then it means you're not what you thought you were either. And that is the crisis" (In Simonson & Walker, 1963). Encountering "otherness" requires a loss of the self – that is the crisis that we encounter – "we" are not what we thought we were, and neither are "they." Differences force us to rethink who we are in relation to others.

Praxis

Feminist poststructuralism's tenet of praxis is a fusion of the analysis of postmodernism with the action of feminism; it is the process of combining theory with practice. Praxis is the tenet that differentiates feminist poststructuralism from postmodernism. Feminist poststructuralism prevents the paralysis of analysis and propels theory into action. William Foster defines praxis as the "practical action, informed by theory, that attempts to change various conditions" (1986, p.167). As Mary Bryson and Suzanne de Castell (1993) write "praxis – typically conceptualized as reflexive, re-constructive action – as a necessary corrective to the often overly abstract . . . forms of postmodern theorizing" (p. 288). In essence, praxis is a marriage of theory and action, where we can change our behavior based on what we learn and how we know.

Through this process of combining theory and practice, the act of praxis creates the opportunity for radical reflection. Patti Lather (1991) describes praxis as thought in action; "this entails a reflexivity where we learn to attend to the politics of what we do and do not do at a practical level" or "radical reflection" (p. 13). She does not merely state that praxis is connecting theory to our actions, but that praxis pays attention to those connections. Lather states that "a postmodern feminism is a means by which my knowing informs my action and vice versa" (1991, p. xv). It is an unending process where we seek knowledge constantly to inform our actions, in hopes that our actions will lead to more equitable outcomes.

Feminist poststructuralism framed my analysis through the use of the seven tenets: subjectivity, power, language, discourse, difference, praxis and hope. I used the seven tenets as an analysis grid, looking for moments in our conversations that re/deflected or showed use or lack of use of the tenets. I paid attention to what this analysis lens made in/visible and un/intelligible. I looked for the play, the flexibility, in the feminist poststructural tenets as a lens or grid. I looked for the wiggle room in the research process – the open space(s) in the intersections that all participants were invested in making. I looked for the play of difference within and against our sense making of our individual stories, our collective stories, our collaboration efforts, and our final video product.

I used the tenets of feminist poststructuralism as a lens to understand how the teacher educators in this study disrupt homophobia. I examined how the teacher educators in this study a) begin to feel hopeful about disrupting homophobia; b) deconstruct their experiences as a tool to understand their contexts and practices and to power themselves up and productively disrupt

homophobia; c) pay attention to the tensions in language and deconstruct language in an effort to disrupt homophobia and change word choices for the future; d) make heteronormative discourses visible to their preservice teachers; e) teach preservice teachers to read for differences; and f) inform their pedagogical actions with theories that disrupt homophobia.

Methodological Procedures

My research integrates qualitative methodologies: in-depth interviewing and video documentation. The purpose of qualitative research is to discover the participants' perspectives on their worlds. Qualitative research views inquiry as an interactive process between researchers and participants. Robert Bogdan and Sari Knopp Bilken (1992) describe the inductive nature of qualitative research as descriptive and process oriented, where the researcher is the key instrument for bringing forward the key themes that lead to understanding (p. 29-32).

In-depth interviewing capitalizes on the inductive nature and process orientation of qualitative research. I. E. Seidman (1991) states "if the researcher's goal, however, is to understand the meaning people involved in education make of their experience, then interviewing provides a necessary, if not always completely sufficient avenue of inquiry" (p. 4). Interviewing is a sufficient method because it offers opportunities for the researcher and participants to interact through dialogue and conversation until they can come to a collaborative understanding. Interviews open up possibilities for collaborative meaning making that are not present in other approaches to research.

Video documentation is a useful process for recording the in-depth interviews. There are three main productive uses of video documentation as a research method to investigate how teacher educators disrupt homophobia. First, video documentation is a productive tool for representing teachers and their teaching practices. Second, video documentation can reflect a research's theoretical framework, the research context, and the pedagogical address of the research. Third, the video documentary offers a fresh way to disseminate the research findings as a pedagogical strategy through its meaning-making ability, its accessibility, and its ability to be used as a pedagogical tool.

In this section I describe the methodology I used in this research. I articulate how video documentation is a qualitative methodology. I describe the criteria I used in choosing the participants in this study. I outline the nine individual and group interviews. I identify the process I used to analyze the data. I also describe how the video product was constructed as tool to disseminate the research findings.

Video Documentation as a Methodology

The term "document" has developed from a noun to a verb; it is a description of a methodology as well as a form of media. In *Doing Documentary Work*, Robert Coles (1997) describes the noun *document* as being "derived from the Latin *docere*, to teach" (p. 19). He refers to it as something that "offers clues, or, better, proof, a piece of paper with words that attest evidence" (Coles, 1997,

p. 19). In our current time, photographs, recordings, and film also fit this definition of a document. The act of collecting and generating documents is the act of researching.

Robert Coles(1997) refers to the earliest documentarists, people who document, historians, or researchers, as individuals in search of an understanding of "what actually happened at particular times, in particular locations and how (and why) what occurred did end up taking place" (p. 21). He describes their task as "assembling information, choosing what matters, what might be (is to be) left out, what is to be discussed briefly or summarily, what is to be highlighted, considered in great detail" (p. 21). This is research, a qualitative methodology, which allows the researcher to use her analysis of the accessible documents and to decide what matters, what will be included and excluded, and how it will be presented and with what emphasis.

Video documentation is an act of researching in which events and people are recorded in an effort to understand and learn from their lives. It is a qualitative research method because it uses techniques that make sense of data in terms of quality instead of quantity. Video documentation is a seductive act that can be used to document in-depth interviews with teacher educators in order to seek out how they can create pedagogies that are less homophobic.

Video documentation as a research methodology includes: a) generating data with the use of a video camera; b) generating findings by making sense of the data within its audio and visual context; and c) constructing the data into a video product as a way to share research findings and make suggestions for future practice.

Participants

The participants in this research study met the following criteria: a) each participant had experience teaching preservice teacher education students at a Midwest university; b) each participant had experience teaching pre-kindergarten through twelfth grade; c) I judged the participants to be critically reflective practitioners based on my interaction, observations and student and peer evaluations; and d) the participants self-defined themselves as teacher educators who actively work to disrupt homophobia with preservice teacher education students.

I chose Robert, Anne, and Lisa, three teaching assistants in the Curriculum and Instruction department at a Midwestern University, as participants for this project. Robert describes himself as a "black straight man" in his thirties who has experience teaching middle school special education at a public school in a Midwest community of under 100,000 people, leading a course on multicultural issues in a Midwest state university, and conducting a teacher preparation courses at another Midwest state university (12.28.00, line 293). During this research period he was teaching a seminar on student teaching in an urban Midwest city. Anne is a closeted white lesbian in her forties who has had experience teaching theatre to children and adults and theatre education in a number of Midwest and East Coast communities. During this year she was

instructing a drama education course required for the elementary education program certification in a community of 200,000 people. Lisa is a white woman in her forties who uses a wheelchair and chooses not to label herself in regards to her sexuality. She has experience teaching public elementary and middle school as well as teacher preparation at a state university in the Midwest. During this period of research she was teaching two teacher preparation courses, an introduction to education and an inclusive education course. Lisa also was supervising student teachers in a Midwest community of 200,000 people. A critical point to consider is that all three participants are instructing teacher education courses at this Midwest university where the majority of the preservice teachers are white, middle class, women, from the Midwest, who identify as heterosexual (Elementary Education Enrollment, 2002).

Interviews

Data was produced through five individual and four group interviews during the 2000-2001 academic year. The data generation included researcher video recordings, interview transcripts, researcher fieldnotes, and a researcher reflective field journal. The first and second interviews were dedicated to the teacher educators sharing what they understood about homophobia, how they learned it, and how they as teachers were trying to disrupt homophobia in their classrooms with preservice teachers. The third and fourth interview were used to deconstruct the participants' stories and identify what they wanted to emphasize in their stories. Interview five, six, and seven involved re-telling and re-presenting the participants' stories. Interview eight and nine were used as member checks to debrief the interview process, approve of the video's representation of their story, and share how this research process had impacted their pedagogy.

Data Analysis

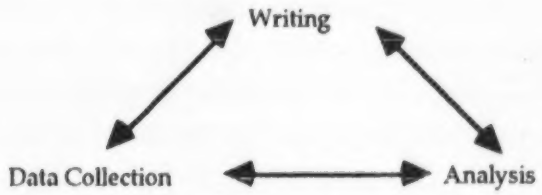
Data analysis was not intended to come only at the end of the data generation, but throughout the entire research study. As data was generated the participants and I were making meaning of the documents we created as we progressed. Participants were included in the meaning-making of the documentation process through collaborative interrogation of their interview transcripts and video clips, analysis of their stories, and the production and editing of the video. During and following each interview conversation, I did member checks to make sure we all understood the intentions of the words, images, and thoughts captured in the documentation of the tapes, fieldnotes, and journal entries. I included the participants in the data generation, interpretation, and analysis processes. After each interview I offered the participants copies of the transcripts as well as the video footage to review. At the beginning of each interview I recapped what was said and done at the previous meeting and asked for feedback – whether they agreed or what corrections I needed to make. I also collaborated with the participants in the coding process. At the third and fourth interview we discussed the parts of their stories they perceived as important and how those related to possible themes in the data. M. Elizabeth Graue (2000) in a research handout articulates the coding process:

> Data analysis involves organizing what you have seen, heard, and read so that you can make sense of what you have learned. Working with your data, you create explanation, pose hunches, develop "theories", and link your developing story to others. To do this you categorize, synthesize, search for patterns, and interpret data you have generated. (p.1)

After the interviews, my role was to organize what had been recorded and prepare the documentation to re-present to the participants in the next interview. It was at these next interviews that I participated with the participants in making sense of what we had learned at the previous interview. The participants and I worked with the data, created an explanation, posed hunches, developed theories, and linked our developing stories and strategies (Graue, 2000). We categorized with use of themes and pattern searches generated throughout the interviews and used that knowledge and understanding to interpret the data we generated.

Graue (2000) continues to describe analysis in qualitative work as part of an iterative research process:

> The best work is done when analysis occurs while the research is still in the field -- it will allow you to change direction, remain flexible, and be responsive to things that come up in the setting:



> One way of thinking about what you are doing is that your analysis accumulates -- you are building up evidence and ideas, checking them against information in the setting. Another way is that it is both taking ideas apart and putting them together. (p. 1)

This entire feminist poststructural research project is about taking things apart and putting them together, figuratively, and materially. The process of constructing a video is a form of data analysis. As a group we analyzed our interview conversations in transcription and video form. We reconstructed the documentation in a way to make sense of the research. We took apart our conversations, thoughts, and hopes to seek out new theories and create educational praxis for working to disrupt homophobia. We also took apart our audio and video documents in order to reconstruct them and juxtapose the images, words, and ideas to create a video documentary to work as a tangible tool to disrupt homophobia in teacher education.

Video Construction

The video documentation of this research study uses bricolage techniques to draw connections between fragments of data juxtaposing of similar and contrasting examples. Bricolage is an aesthetic strategy of documentary work; it is an act of artistic assemblage. The act involves the way items are chosen, displayed, and juxtaposed with one another. It is a creation of imagination and creativity. The documents in and of themselves do not tell the story until they are assembled; it is the assemblage of the documents that takes imagination, creativity and a vision of how to portray the story. The assemblage speaks what the documents cannot. As Herbert Marcuse (1978) suggests, "Art provides one way of uttering what is otherwise unutterable" (In Mirzoeff, 1999, p. 325). The documents can not speak by themselves; it is the art of the bricolage that gives them voice and the juxtapositioning of the documents that tells a story. Bricolage takes into consideration the multiple perspectives and narratives and does not close down possibilities; it opens up space by not declaring that it can represent any event completely or accurately. Bricolage leaves gaps and openings; the work is left incomplete as a way to invite the audience to fill in the gaps and connect the meanings. The audience is positioned to be curious about the gaps, desire to have the work completed and be willing to collaborate with the creator to complete the work.

James Agee (1941), the documentarian of Let Us Now Praise Famous Men, turned to bricolage as a methodology to repesent. He was fearful that he lacked the ability to represent the lives of the people he studied and documented. Agee was worried that he would not be able to convey what mattered about the lives of the people he met (Coles, 1997). Agee (1941) writes,

> If I could do it, I'd do no writing at all here. It [my documentation] would be photographs; the rest would be fragments of cloth, bits of cotton, lumps of earth, records of speech, pieces of wood and iron, phials of odor, plates of food and of excrement. (In Coles, 1997, p. 3)

Agee's description of the bricolage method does not close down who the people in his study were, but allows for multiple perspectives and ways of knowing the people.

Tongues Untied is a video that uses bricolage to represent the intersectionality, politics, and culture of black gay men in a very non-linear, non-white, non-standard Western format (Riggs, 1989). It is not laid out with a traditional introduction of the film's major points, followed with support for each point, and then a final summation. Rather it is a bricolage of poetry, song, dance, snap, vogue and testimony that seductively juxtaposes the different expressions of experiences as a way to communicate the homophobia and racism that confronts black gay men. The video documentary uses a marginalized, non-mainstream format to communicate a collective story about marginalized experiences of black gay men.

Findings

The findings in this study imply disruptive pedagogies for educators at the individual and programmatic levels. Within the individual level I describe three main strategies that the participants in this study used to disrupt homophobia in their classrooms. In the programmatic level I outline steps educational programs can implement to disrupt homophobia within their institution.

Individual Implementations for Educators

According to the participants in this study effective disruptive pedagogies contain at least three strategies: taking advantage of openings to address homophobia, teaching language about sexual diversity, and using a fluid understanding of the world to teach acceptance of sexual diversity. In this section, I describe the steps involved in each of the strategies to disrupt homophobia. I discuss how the participants follow the steps or not and how that influences their ability to disrupt homophobia in their classrooms and schools.

Using Openings

The first component of disrupting homophobia that all three participants address is what I call using openings – where teachers take advantage of or create openings in order to address homophobia. The participants describe moments where they perceived a situation as an opening and were able to take advantage of opportunities to address homophobia in PK-12 and teacher education classrooms. In addition, the teacher educators were clear that responding to openings as teachable moments was not enough, but that they also needed to orchestrate openings in order to disrupt homophobia with preservice teachers.

Taking Advantage of Teachable Moments. To take advantage of teachable moment and disrupt homophobia educators must: a) understand homophobia and its ramifications; b) understand the educator's identity and position, the students the educator is working with, and the context of the classroom and school; c) recognize homophobia when it emerges in classrooms and schools; d) plan a disruption considering the teacher, students, and context; and e) be willing to disrupt homophobia when it emerges. All three participants in this study describe how they have taken advantage of teachable moments in an effort to disrupt homophobia, but not all of the participants complete the four steps. I will identify how they fulfill the process of taking advantage of teachable moments and

Robert describes an experience where his middle school students created an opening to disrupt homophobia by asking to research same-sex marriages. Robert shares how he and his colleagues did not allow the students to pursue the research project as a result of the principal suggesting that they not do so because of their untenured positions. He regrets this action because it shut down an opening to disrupt homophobia. In this example it is evident that Robert understood homophobia the ramifications of homophobia, his position as the

teacher, his students, and the context of the school. Robert admits that he was aware of the homophobia within the community and that is why he and his colleagues recognized the students' request as a potential for homophobia being perpetuated. If the teachers shut down the students' request automatically it would have sent a message to the students that only heterosexual topics could be pursued in their classroom. So as a result of their planing a way to disrupt homophobia the educators went to the principal before pursuing the research project with the students. They were aware of the homophobia present in the community and school and they were seeking support to disrupt homophobia. This act represents how he and his colleagues married the understandings of the situation and the context in which they were working. When the principal referred to the teachers' untenured positions, Robert recognized this as homophobia and at that point he had an option to pursue the project or to heed the advice of the principal and drop the pursuit out of concern for being rehired for the next school year. At this point Robert fulfilled the first three parts of disrupting homophobia through use of teachable moments. He fell short because he was unwilling to pursue the disruption with his jobs at risk.

Anne shares that she was able to take advantage of a teachable moment when two male students performed stereotypical representations of male lovers in a class skit. Anne allowed the students to complete the performance. She did not intervene when the students were performing. After the students finished their enactment, Anne led the class in a discussion and questioned the class about how society positions us to think of homosexual relations in the way the actors had portrayed. After guiding the students to see how homophobia perpetuates these kinds of stereotypical representations, Anne "asked the actors if they were willing to perform the scene again, but this time like they really meant it, like they really cared about each other" (Anne, 5.12.01, line 104-105). She recalls that the two male students agreed to do the scene again:

> Suddenly [the scene] took on a whole different meaning. Suddenly their interaction was scary and dangerous and highly-charged, because they were no longer playing a caricature of two gay men, suddenly they were interacting as two men who really wanted or needed something from each other. (Anne, 5.12.01, line 120-124)

In this teaching experience Anne was able to understand homophobia and its ramifications and consider how her hidden sexuality influences her as a teacher, the students, and the context of the class in order to recognize homophobia when it emerged in her classroom. And in this moment Anne was willing to disrupt this act of homophobia. She utilized her skills to disrupt the homophobia that emerged in her classroom. She used her skills to lead the class in a discussion of how homophobia was at play in this enactment. She also used her skills as a theatre teacher to have the men re-perform the representation of gay

men to disrupt homophobia. Anne successfully implemented each of the steps of this strategy to take advantage of a teachable moment to disrupt homophobia.

Lisa describes taking advantage of teachable moments she experienced when she was teaching first and second grade. She had a number of students in her class who had gay and lesbian parents. Lisa shares,

> So many students in our classrooms have parents, aunt, uncles and other important people in their life that are gay and lesbian or the students may be gay or lesbian [now or] in their futures. I think it is important that these students can feel safe and proud speaking about their loved ones, rather than feeling that it is something that they have to hide, feel ashamed about, or justify. (Lisa, 5.12.01, line 5-11)

Lisa chose to respond to those openings when students revealed they were from gay or lesbian families by carefully choosing her language and pedagogy to be inclusive of these families. In terms of language she explains, "I became aware of language that was exclusionary, such as mother and father, and I chose to address students parents as using words such as parents, guardians or responsible adult in their home" (Lisa, 5.12.01, line 2-5). In regards to her pedagogy Lisa changed her curriculum and instruction in mid-stream. When students shared that they came from untraditional families Lisa "felt as an educator it was important not to limit the discussion to a unit" on family or community, but to make the inclusion of sexual diversity part of their on going class discussions (Lisa, 11.9.00, line 20-21). In this example Lisa understood the homophobia and its ramifications in her classroom, she understood her position as the teacher, her students needs, and the context in which she was teaching. She used these understandings to recognize the possible emergence of homophobia in her classroom. When students shared their family situations Lisa modeled for her students to embrace the students in the classroom. She responded to the teachable moment and taught all the students that there are many kinds of families and they are all valuable. Lisa points out that "students needed to be aware of the multiple kinds of families that are in their classroom and that through doing this they learn how to value those combinations of people" (Lisa, 11.9.00, line 28-30). Lisa was able to follow through on all the steps to take advantage of teachable moments.

All the participants were aware of their responsibility as educators to take advantage of teachable moments to disrupt homophobia. In these examples Robert, Anne, and Lisa understood homophobia and its ramifications. The three participants also understood their teaching context in terms of understanding themselves as the teacher, their students, and the context of the classroom and school. Each of the participants were able to apply their knowledge and understanding from the first two steps to recognize the homophobia when it emerged in their classrooms. Robert identifies the students request to research same-sex marriages as a potential moment of homophobia in his classroom. Anne describes the stereotypical performance of gay lovers as homophobic.

Lisa identifies the students sharing their parents' gay identities as a potential for homophobia in her classroom. All three participants were able to plan a disruption in the moment of teaching. Robert shares that he and his colleagues had mapped out a way for the students to research same-sex marriages. Anne describes using her skills to lead a discussion and have the students re-enact the performance as a disruption. And Lisa changes the way she addresses the students' families and parents as well as including multiple ways to define family and community members. The last step the willingness to disrupt the homophobia was where the participants' examples differed. Robert was unwilling to disrupt the homophobia in the manner he had wanted to, but he believed too much was at risk. He did not want to jeopardize his job in order to guide his students to research same-sex marriage. Anne and Lisa did not perceive the risks as too high and were willing to disrupt the homophobia with great success. All three participants shared how they had been influenced by their experiences with the teachable moments and how often these experiences inspire them to orchestrate openings and create teachable moments.

Orchestrating Openings. Orchestrated openings are different than teachable moments, in that the educator has to set the stage and lead students to the learning, instead of respond to something without preparation. To orchestrate openings and disrupt homophobia educators must: a) understand homophobia and its ramifications; b) understand the educator's identity and position, the students the educator is working with, and the context of the classroom and school; c) plan a disruption considering the ramifications of the disruption on the educator, the students, and the context of the learning environment; and d) be willing to implement the plan to disrupt homophobia.

Although Robert did not disrupt homophobia in the way he had wanted with his middle school students, he recognizes the event as a learning experience and uses it to initiate openings with preservice teachers by sharing his story and his regrets about the incident. Sharing his story creates opportunities for the preservice teachers to imagine how they may experience homophobia in their teaching and how they may run into obstacles when trying to disrupt homophobia. Robert uses this story as a tool to discuss homophobia and the need to disrupt homophobia in schools. In this strategy Robert understands homophobia and his teaching context. And because of these understandings Robert is able to use that knowledge and share his story in order to disrupt homophobia. Robert is willing to disrupt homophobia in this lesson because he has minimized the risks by prefacing this lesson with discussion of how homophobia is another form of oppression that his preservice teachers will encounter in their schools. The way Robert presents the story provides a context for the students to engage in a discussion and imagine how they could disrupt homophobia if they have similar experiences.

Anne initiates openings to disrupt homophobia with preservice teachers by using her talent as an actor. She does not assign readings like the other teacher

educators rather she performs a piece of research about queer physical education teachers, called Wearing the Secret Out. This performance introduces homophobia within the context of a number of stories from PK-12 classrooms and higher education. Anne's performance is evidence that she understands homophobia and its ramifications. In this disruption Anne and her fellow performers take into consideration the audience, the preservice teachers, and contextualize for the preservice teachers how homophobia emerges in education. Anne's performance and discussion after the performance illustrate her willingness to disrupt homophobia. Anne is able to take this risk because of her skills as an actor. Her performance orchestrates an opening for her to talk about homophobia as an actor, not as a lesbian.

Lisa orchestrates openings to disrupt homophobia in her teacher education class by assigning readings, telling stories, and leading discussions, but she is most proud, however, of the time she was able develop a relationship between her first and second grade students and two lesbian mothers. During this opening Lisa fostered a relationship with her students and one of her student's two lesbian mothers by having the mothers participate in class activities. Lisa had the mothers volunteer in class, bring in treats for the students, participate in career day, and read the book Heather Has Two Mommies with the students. In this disruption Lisa understood homophobia and the context of her classroom to plan a disruption. She knew that she would need to facilitate a relationship between the mothers and her students before introducing the book Heather Has Two Mommies. Lisa was willing to implement a disruption to homophobia that considered her school's context, the mothers of her student, her students, and herself.

In addition to working with teachable moments which occurred spontaneously, the teacher educators in my study used their talents to facilitate orchestrated moments in their teacher education classrooms. Robert leads discussions of readings and talks from his experience as a middle school teacher. Anne uses her talents as an actor to help students get an understanding of how homophobia emerges in PK-12 and higher education classrooms. Lisa uses her teaching skills to foster relationships between her students and the lesbian parents of one of her students in an effort to disrupt homophobia in all of her students' lives. The participants proactively work to orchestrate openings to disrupt homophobia by understanding homophobia, understanding their teaching context, planning a disruption and being willing to implement their disruptive plan.

Teaching Sexual Diversity Language

All three teacher educators in this study make a point to directly teach language that addresses sexuality in an effort to disrupt homophobia in their classrooms. The participants include in their course curriculum direct teaching of and discussion about sexual diversity language. They also take the time to discuss the ways our use of language in society and specifically in education

contribute to homophobic and heteronormative school experiences. To teach sexual diversity language the participants must a) understand homophobia and its ramifications; b) understand their identity and position as teacher, understand their students and understand the context of their classroom and school; c) be knowledgeable about sexual diversity language; d) plan a lesson that introduces sexual diversity language considering the teacher, students, and context; and e) be willing to introduce sexual diversity language in order to disrupt homophobia. All three participants successful disrupt homophobia using all these steps to teach sexual diversity language.

Robert claims that it is necessary to teach preservice teachers language that describes sexual diversity in order for them to think about homophobic and heteronormative issues in schools. He believes that preservice teachers cannot understand homophobia or articulate their ideas about homophobia without language that describes sexual diversity. Robert uses curriculum materials, such as One Teacher in Ten and It's Elementary to address this topic (11.8.01, line 54 & 97). He claims that the materials "provide some practical tools [language], some practical approaches, which is something that the preservice teachers want a lot of times" (Robert, 11.08.00, 107-109 line). He states that the materials provide language for the students that facilitate discussion of how and why to disrupt homophobia in P-12 classrooms. In this strategy Robert understands homophobia and its ramifications. He understands his identity as a teacher, his students and the context of their classroom and school. Robert admits that his experience as a "black straight man" leaves him with limitations in terms of knowledge about being queer. He relies on these curriculum tools for knowledge about sexual diversity language. In consideration of his identity as the teacher, his students, and his students teaching contexts, Robert plans a lesson that uses these materials to introduce sexual diversity language. Robert is willing to introduce sexual diversity language in order to disrupt homophobia. He has little at risk in this situation. Robert knows that in this situation his job is not at risk because his supervising professor is supportive of these teachings.

Anne introduces sexual identity terms in order for preservice teachers to have the language necessary to understand and figure out how to disrupt homophobia. She points out that the lack of sexual diversity language feeds into homophobia and heteronormativity. Her efforts to perform Wearing the Secret Out in education courses have been a powerful vehicle for introducing language in a contextual and meaningful way. Anne believes that although sexual diversity language presented in the performance is familiar to many college students, discussion of the usage and understanding of the usage is critical for preservice teachers to discuss. In this example Anne understands her identity as a lesbian teacher, her students, and the context of her classroom and school. She relies on her ability to act as a tool for introducing sexual diversity language. In consideration of her identity as the teacher, her students, and her teaching contexts, Anne plans this performance as part of a lesson to introduce sexual diversity language. Anne is willing to introduce sexual diversity language in order

to disrupt homophobia. Anne perceives her risk of outing herself as a lesbian is minimized because she disrupts the homophobia by performing as a character in the performance Wearing the Secret Out, but not as a out lesbian teacher.

Lisa uses articles, storytelling, and class discussion to facilitate teaching about sexual diversity language. She takes teaching about sexual diversity language to a deeper level than Robert or Anne. She not only addresses sexual diversity language, but also incorporates gender into these discussions and differentiates between gender and sexual diversity. She discusses gender issues in education, such as male and female inequities, but Lisa also teaches about transgenderness in relation to other queer identities by sharing her relationship with a friend going through a sex change. She uses deconstructive strategies to help students understand how we use sexual diversity language in homophobic ways in education settings. Lisa's strategies demonstrate her understanding of homophobia along with issues of gender and her teaching context. She is knowledgeable about sexual and gender diversity language. Lisa's lesson plans and willingness to implement the plans are evident that she disrupts homophobia by teaching sexual diversity language.

In this section I demonstrate how all of the participants agree that teaching sexual diversity language is a critical component of disrupting homophobia, but each take a different approach. Each of these approaches emphasizes the participants' individual talents and personal styles as teachers. Robert uses critical discussion as his tool, Anne uses her talents as an actor to get at the homophobic language in schools, and Lisa uses her skills as a storyteller to complement readings and lead critical discussions and deconstructions of the use of sexual diversity language. Although their plans differ, each of the participants willing and successfully disrupt homophobia.

Using Concepts of Fluidity

The three participants in this study described a need for approaching teaching with a concept of fluidity. To use concepts of fluidity to disrupt homophobia educators must once again understand homophobia and their teaching contexts. The third step of using concepts of fluidity in teaching is to understand what are concepts of fluidity. The fourth step is for educators to understand how concepts of fluidity are beneficial in education. The next three steps are not linear and they are not all addressed by all three participants in this study. Step five is applying concepts of fluidity to pedagogical epistemology. This means that educators understand their teaching in terms of fluidity. Step six is applying concepts of fluidity to pedagogical practice. Step seven is directly teach students to use concepts of fluidity. And the final step is similar to the other strategies' final steps; it involves an educators willingness. Step eight is for educators to be willing to use concepts of fluidity in order to disrupt homophobia.

Robert, Anne, and Lisa all reflect steps one through five, but after that there are some differences in their disruptions. Robert and Anne use

epistemological fluidity; They perceive their teaching as a fluid experience and make sense of their pedagogy in terms of fluid understandings. They do not, however, apply fluidity to their teaching or teach their students how to embrace fluidity as a pedagogical tool: Robert and Anne do not engage in steps six and seven. Lisa uses epistemological and pedagogical fluidity; She engages in all steps and describes that she directly teaches how a fluid understanding of the world can create opportunities for accepting diversity of all kinds, specifically sexual and gender diversity.

Epistemological Fluidity. Robert uses the concept of fluidity to make sense of his efforts to disrupt homophobia. He uses fluidity epistemologically – where he uses concepts of fluidity in his way of knowing and thinking about his teaching. He claims to understand disruptive pedagogies as an epistemological paradox – where he experiences cynicism as well as hope for disrupting homophobia. Seeing disruptive pedagogies as a paradox allows Robert to see the possibilities of disrupting homophobia as *fluid* – where educators experience cynicism about homophobia in schools and as a result seek actions that can disrupt homophobia and at the same time experience hope and success in disrupting homophobia. In many ways Robert's sense making is representative of what Ian Stonach and Maggie Maclure (1997) refer to as "in-between-ness". They claim that postmodern discourses embrace contradictions and the state in-between binary oppositions. Robert makes sense of his teaching efforts to disrupt homophobia as space in-between feeling hope and cynicism. Though these very same actions without this idea of *fluidity*, Robert could not see the multiple ways that disruptive pedagogies can be both cynical and hopeful at the same time and how seeing these different ever-changing possibilities as flowing and indefinitely expandable. Robert follows steps one through five and step eight. Robert understands homophobia and his teaching context. He understands concepts of fluidity and how they are beneficial in education. With these knowledges Robert applies concepts of fluidity to his pedagogical epistemology. Robert does not implement step six or seven; he does not apply concepts of fluidity to his teaching practice or directly teach his preservice teachers to use concepts of fluidity.

Anne also describes using the concept of fluidity epistemologically to understand her pedagogy. Although her use of fluidity is different than Robert's, Anne's epistemologically makes sense of her efforts to think through her teaching as a state of "in-between-ness" (Stonach & Maclure, 1997). Anne describes how coming to know what to do next in her teaching is a process that is fluid. She moves from a state of not knowing what to do – to the state of knowing what to do and acting upon it. She makes sense of this moment when she is trying to figure out what to do when homophobia emerges as a place of fluidity in-between her knowingness and unknowingness. She avoids perceiving this experience as a state of binary positions, but a movement between the two contrasting positions, an ambiguous space in-between. Anne does not share this epistemological sense making with her students. Anne like Robert follows steps

one through five and step eight. She does not apply fluidity to her teaching or directly teaches her students to use fluidity in their teaching.

Pedagogical Fluidity. Neither Robert nor Anne share the importance of fluidity with their students, Lisa incorporates this epistemological concept into her pedagogy. She has spent years thinking about life in fluid ways and her fecund praxis is a reflection of the years she has worked to incorporate her ideas of fluidity in her epistemology and pedagogy. Not only does she model this fluidity for her students, but also actively pushes them to incorporate fluidity into their own emerging pedagogies. Lisa uses meta-analysis with her preservice teachers to illuminate this fluidity in her thought process and social construction of concepts such as ability, gender, and sexuality. She models fluidity in her use of storytelling and discusses with her students how they too, can use fluidity in their teaching as a way to break down binaries and minimize limitations of thoughts and social construction in PK-12 classrooms. Lisa engages in each one of the steps to use concepts of fluidity to disrupt homophobia.

All three participants describe how they use the concept of fluidity in their teaching in some way. All the participants understand homophobia, their teaching context, concepts of fluidity, and the benefits using concepts of fluidity in education in order to apply concepts of fluidity to their pedagogical epistemologies. Robert and Anne epistemologically use the concept of fluidity as a teacher, but do not apply this to their teaching practice or teach the students about how to use fluidity as a teacher. Lisa on the other hand directly shares her use of the concept of fluidity to help her preservice teachers understand the concept and to encourage them to embrace fluidity as educators and envision multiple possibilities when binary systems are rejected. Lisa's use of the fluidity is embedded and understood with more depth than Robert and Anne. Although Robert and Anne use fluidity as a way to think about their pedagogy, they do not implement fluidity in their teaching, or teach fluidity to their students.

Similarities in the Strategies

In order to help educators understand how to implement disruptive pedagogies I have listed the steps in general terms. This list is merely a guideline because educators must consider their unique situations where they will implement these pedagogical acts. This list does not describe what to say or what to do, but this list of steps generalizes the concepts behind disruptive pedagogies and each of the strategies used by the participants in this study.

How Educators Can Disrupt Homophobia

Using Openings:

Take advantage of teachable moments

1. understand homophobia and its ramifications
2. understand teacher, students and the context of the classroom/school
3. recognize homophobia when it emerges in a classroom or school
4. plan a disruption that will consider teacher, students, and context
5. be willing to disrupt homophobia when it emerges

Orchestrating Openings

1. understand homophobia and its ramifications
2. understand teacher, students and the context of the classroom/school
3. plan a disruption that will consider teacher, students, and context
4. be willing to disrupt homophobia

Teaching Sexual Diversity Language

1. understand homophobia and its ramifications
2. understand teacher, students and the context of the classroom/school
3. be knowledgeable about sexual diversity language
4. plan a lesson that introduces sexual diversity language considering the teacher, students, and context
5. be willing to introduce sexual diversity language in order to disrupt homophobia

Using Concepts of Fluidity

1. understand homophobia and its ramifications
2. understand teacher, students and the context of the classroom/school
3. understand concepts of fluidity
4. understand how concepts of fluidity are beneficial in education
5. apply concepts of fluidity to pedagogical epistemology
6. apply concepts of fluidity to pedagogical practice
7. directly teach students to use concepts of fluidity
8. be willing to use concepts of fluidity in order to disrupt homophobia

The first two steps in each strategy are the same and are the precursor for all productive disruptive pedagogies. Each of the participants understood homophobia and its ramifications and understood their identity and position, the students they were working with, and the context of their classroom and school before they could begin to disrupt homophobia. Educators need to understand how homophobia is harmful in society and schools to rationalize their need to disrupt the homophobia. Educators must understand the context in which they are using disruptive pedagogies in order to plan and implement disruptions that will be productive. Educators must understand their own identity and their

position to figure out how they can disrupt homophobia. Educators must understand whom their students in order to predict what disruptions will work with them. In addition educators must be familiar with their school communities, inside and outside of the school to understand the social context and how that impacts their students, classroom, and school. These first two steps provide educators with the knowledge and understanding of how and even why to disrupt homophobia.

Most of the strategies end with a similar step and that is the willingness to implement the disruption. Although the wording for the final step of each strategy may differ, it is clear that an educator can understand homophobia, understand their teaching context ,and develop a disruption that would be productive in their teaching context, but their has to be a willingness for educators to follow through to disrupt homophobia. The implementation of the disruption is the critical step. Often this is the time and place where disruptive pedagogies become unproductive or not as productive as possible.

Educators using disruptive pedagogies are risk takers and at times the educators perceive that the risks are worth taking and at other times educators may believe the risks are too high. Seeing this final step in terms of risk taking has helped me as the researcher understand how each participant was making sense of their efforts to disrupt homophobia.

In Robert's middle school experience he understood homophobia, his teaching context, and recognized the homophobia. His disruptive pedagogy fell short in his implementation. He wanted to support his seventh grade students to research same-sex marriage, but he perceived his untenured status put him at risk if he followed through with the disruption. Robert was not willing to risk losing his job in order to guide the students in their research project.

Anne also feels at risk and chooses not to follow through to disrupt homophobia, she describes a teaching experience when a male student requested two females to enact a lesbian relationship. In this situation Anne understood homophobia and her teaching context. She also recognized that the student's request was evidence of homophobia emerging. She recognized it because she was aware of her teaching context. She was aware of how one of the female students was perceived as a lesbian. She explains, "I was unsure of how to proceed. My main concern was to protect this woman, but I also was worried about the class, the point of our lesson, and the possibility of being outted myself" (5.15.01, line 525-527). Anne perceived the male's request as a way to single out this female and out her.

In this incident Anne intervened and asked the students to return to their seats and she moved on to a different activity. Although her actions disrupted the homophobic momentum that was started by the male students' request to have the females play lesbians, Anne did not address the homophobia directly or use the incident as a teachable moment. Anne chose not to go into a deep discussion of the incident because she perceived the risks as too high. She was frightened about outing this female and herself. She was concerned about how a

conversation about this homophobic comment would position the female perceived as a lesbian as well as herself. Anne believed that this kind of an approach would only put the female and herself under scrutiny, play into the male's homophobia, and create an unsafe environment for this female, herself, and other queer students. Anne was unwilling to take the risk of outing the student and herself. Anne was only willing to stop the activity and move on to a new activity.

Although each strategy is unique and has different components their beginning and endings have many similarities. To begin to disrupt homophobia it is critical for educators to understand homophobia as well as understand their teaching context. Once educators have the knowledge and understanding of how and why to disrupt homophobia, they then need the willingness to do so. All the knowledge and understanding in the world does not make a difference if individuals are not willing to act in order to make a difference.

Programmatic Implementations

The participants in this study acknowledged that they did not learn to disrupt homophobia in their initial teacher preparation, rather they were able to disrupt homophobia because of their learning experiences in their graduate schooling. All three participants expressed common supports that they had in their Ph. D. program in curriculum and instruction. I suggest that education programs can adapt these steps programmatically to teach their students to disrupt homophobia by: a) providing space for students to understand homophobia and its ramifications; b) supporting students to reflect on experiences with homophobia; c) supporting students to confront their lack of knowledge about sexual diversity and homophobia; and d) directly teaching students how to disrupt homophobia.

Space for Understanding Homophobia

Providing a space for individuals to understand homophobia is essential for a program to help individuals learn about disruptive pedagogies. Teaching about sexual diversity and the damaging effects of homophobia in teacher preparation can change preservice teachers' views about whether or not to address sexual diversity in their classrooms because they realized how homophobia was a form of oppression and that if they considered themselves against oppression they too needed to think of oppression in terms of sexual diversity and homophobia. Mulhern and Martinez (1999) have chronicled how preservice teachers who were unsupportive of gay rights reconsidered their position and began to disrupt homophobia. Martinez claims, "by engaging in dialogue with students and reading reflections, we have seen some that fundamentally disagree with homosexuality and yet take a firm stand against oppression" (In Letts and Sears, 1999, p. 252). These teacher educators were able to disrupt homophobia because they were addressing the issue as another form of oppression amidst a larger discussion of oppression that can be addressed through multicultural education approaches.

The participants in this study all discuss how they were supported to understand homophobia. They describe the space provided by one instructor in general or independent coursework. This instructor provided the participants in this study to understand homophobia and its ramifications in society and school through readings, videos, and group activities. Robert describes having space to address homophobia through a course taught by an out lesbian. He recalls, "I think one of the first classes that I had that directly addressed issues of homophobia was probably C & I 607, Media, Education and the Construction of Knowledge class" (Robert, 11.8.00, line 65-69). Robert describes how the instructor in that class provided him a space to understand homophobia. He states,

> Some of the readings that she provided kind of opened up a rethinking about homophobia, and her readings kind of helped with the critical theory readings [I was reading] from other classes that were not necessarily addressing homophobia but other kinds of oppressions. (Robert, 11.8.00, line 69-73)

Robert explains that this instructor helped him understand his experiences with homophobia by providing a space in the curriculum to understand homophobia as oppression and how our educational system perpetuates homophobic messages and actions in numerous ways.

Anne supports how an instructor can provide space, support, and guidance to allow students to understand homophobia and its ramifications. She talks about the frustrations she experienced within her theatre department to acknowledge the homophobia present in classrooms. She states,

> When [homophobia] first started coming up in my teaching ... there were millions of thoughts flying through my mind, simultaneously. How do I 8react? What do I say? How do I protect someone in some circumstances? Or how do I do this in a way that doesn't make these students feel like they're being put on the line but we have to still talk about homophobia? And I took a lot of those kinds of questions into meetings and classes. The first time I raised these questions... one of my classmates said, "Why are you even worried about this? Why are you even concerned about this? This really shouldn't be an issue ". (Anne, 11.09.00, line 282-298)

When Anne sought out assistance in her preparation she was dismissed and did not receive the support and guidance to be prepared to disrupt homophobia. It was devastating enough for Anne that her teacher preparation did not include homophobia in its curriculum, but when she asked for assistance to address it in her teaching it was dismissed and ignored as a concern or a pedagogical necessity.

Anne notes that it was not until she took a course from this same professor that she had an opportunity to discuss homophobia in connection with her pedagogical concerns. Anne was provided a space with support and guidance to discuss her concerns about addressing homophobia with her preservice teachers. I chronicled,

> During class Anne and I had a great discussion about how you can address differences within a classroom context where students emphasize their common identities and do not acknowledge the differences. She had shared that she was not out to her students, but still felt an obligation to bring up issues of difference including sexuality, but didn't know how. I shared the "I am" activity that I have used with preservice teachers and I told her I would email it to her. The toughest part of the conversation for me was realizing her need to stay in the closet in her department. And I was grateful that we had this course together to connect and have these kinds of conversations. (Fieldnotes, 3.8.00)

Although this conversation of how to address homophobia with preservice teachers was not assigned. This professor asked the students to discuss how the article about education for AIDS prevention was useful for educational practice. The article was a jump from the pedagogical discussion we were engaging in, but the article created an opening to discuss how pedagogical address is associated with gay issues. This guided discussion created an opening for us as students and provided a safe space to bring up other related issues.

Lisa has taken coursework from this same professor as well, but she refers to the instruction she received from this professor as a doctoral advisee as being a way she was supported and guided in understanding homophobia. Lisa used her understandings of homophobia supported by her advisor to seek out other spaces to have these discussions. She often brought issues of sexual diversity up in other course work and engaged in discussion with other graduate students.

All three participants had the common experience of instructor-related learning. This research does not suggest that this instructor is the only instructor that can provide a space for education students to learn about homophobia and disruptive pedagogies. Rather it is evidence that if one teacher consistently provides a space to address sexual diversity and the ramifications of homophobic oppression, then it is possible for homophobia to be understood and disruptive pedagogies can be learned and implemented in education.

This research notes that all three participants made note of their professor being out as a lesbian. This implies that her identity and position of subjectivity as a sexually diverse individual contributed to the students' ability to engage in discussions about sexual diversity and homophobia with her because they perceived her to understand homophobia and its ramifications because of her identity and experiences as a lesbian. This does not imply that the only

instructors that can help create space for their students to understand homophobia are queer individuals. Any instructor has the ability to understand homophobia and create space for their students to understand homophobia as well.

In order for programs to teach how to disrupt homophobia it is important that they have someone on staff that is creating spaces for students to understand homophobia and its ramifications. This individual must first have some understanding of homophobia first and then be able to create spaces to support and guide students through an understanding of homophobia. This can happen through readings, videos, discussions, and individual and group activities. Educational programs need to provide spaces in their institution, courses, and individual interactions for their students to begin to understand homophobia and its ramifications.

Supporting Students to Reflect on their Experiences with Homophobia

To help students understand homophobia and its ramifications educators need to support their students to reflect on their experiences with homophobia. Gregory Martinez believes he needs to support his, "students to reflect on their own childhood education, a strong societal influence, and begin to identify the educational impact of excluding certain issues from the curriculum" (In Letts & Sears, 1999, p. 250). Mulhern and Martinez (1999) support their students in reflecting on their experiences with homophobia by provide thought provoking readings and panel presentations by gay and lesbian community members. Both Mulhern and Martinez assign reflective writing for their preservice teachers after these activities and ask their students to connect what was addressed in the instruction to their personal understandings and knowledge of sexual diversity and homophobia.

Robert, Anne, and Lisa shared that they needed support to reflect on their own experiences in society and school to understand how they had been effected by homophobia. Robert described how the instructor and coursework he had with lesbian professor provided him support to understand how he was effected by homophobia because of his experiences in his church, family, and middle school teaching. Anne described how group activities addressing how to address students differently based on who we perceive them to be in this Media, Education, and the Construction of Knowledge class helped her recall her experiences in high school and connect that learning experience with her experiences teaching preservice teachers. These activities provided Anne with the space to think about her understanding of homophobia as a student, teacher, and a lesbian. Lisa claims that the support she received from this professor helped her reflect on her experiences with homophobia as a child and a teacher. Educational programs need to support their learners to reflect on how their experiences with homophobia in order to teach their learners to disrupt homophobia.

Supporting Students to Confront their Lack of Knowledge

In this process of reflection Mulhern and Martinez support their preservice teachers to confront their lack of knowledge about sexual diversity by pointing out how society is homophobic and perpetuates stereotypes about sexual diversity that are harmful to us all. Mulhern and Martinez admit that "confronted with a lack of knowledge and remnants of the homophobia we had grown up with, we had to peel back layers of fear and discomfort and educate ourselves" (In Letts & Sears, 1999, p. 255). Mulhern claims,

> In retrospect I think this was possible I explained to my students that I was a learner as well and felt as uncomfortable as many of them did talking about homosexuality. Bell hooks (1994) writes about the need for teachers to be vulnerable if they want their students to take risks. This allows us to move beyond the position of "all –knowing, silent interrogators" (21). I realized I was less willing to position myself as a learner about topics I know well and which I have strong opinions (In Letts & Sears, 1999, p. 249)

Mulhern and Martinez suggest that they and their students had to peel back their emotions, acknowledge their lack of knowledge, and identify what they needed to learn in order to gain understanding of homophobia in their lives and in their teaching. Robert, Anne, and Lisa also needed to confront their lack of knowledge about sexual diversity and homophobia in order to determine what they needed to learn. Educational programs need to support students in confronting their lack of knowledge about sexual diversity and homophobia in order for them to take the next step and help them learn to disrupt homophobia.

Directly Teaching How to Disrupt Homophobia

Programmatically educational institutions need to directly teach how to disrupt homophobia if their students will be able to successfully disrupt homophobia. Mulhern and Martinez claim that after assisting their preservice teachers to understand homophobia and its ramifications they are obligated to teach their students how to address homophobia and sexual diversity in their PK-12 classrooms. Mulhern and Martinez show the film It's Elementary to "model the possibilities of classroom instruction" (In Letts & Sears, 1999, p. 255). These two teacher educators describe how they use the film to provide tangible teaching strategies that their students can implement.

The participants in this study explained how their instructor shared the film It's Elementary as well as a tool for directly teaching how to disrupt homophobia. But the participants claimed that their instructor went beyond this and provided multiple resources and activities that offered them the opportunity to learn how to disrupt homophobia. The participants described how their instructor provided curriculum materials that they could use with their preservice teachers. In the course Media, Education and the Construction of Knowledge, both Robert and Anne watched, interrogated, and developed strategies on how they could use

two films to disrupt homophobia; It's Elementary and Tongues United by Marlon Riggs. In addition Robert and Anne read the articles "Introducing Queer Theory into the Undergraduate Classroom: Abstractions and practical applications by Frederick L. Greene (1996), "AIDS, Homophobia, and Biomedical Discourse: An Epidemic of Significance" by Paula A. Treichler (1987), and "The AIDS Crisis is Not Over: A Controversation with Gregg Bordowitz, Douglas Crimp, and Laura Pinsky," from Trauma: Explorations in Memory, by Cathy Caruth & M. Keenan (1995). After a discussion of each of the texts Robert, Anne and the other students in their class were asked to interrogate the concept of heterosexuality as "normal" and how the articles support or disrupt his concept. Their instructor then requested the students to identify how the articles and their discussion are useful in teaching. This lead to a discussed of how the articles could inform instructional activities to disrupt homophobia with their preservice teachers (Fieldnotes, 2.2.00). Educational programs need to directly teach their learners to disrupt homophobia and provide opportunities to develop, practice, and implement their disruptions.

Educational institutions can disrupt homophobia programmatically at the institutional, coursework and individual level. Institutionally programs need to consider if their policies and procedures provide support for disruptions to homophobia. This can include professional development to teach faculty and staff about homophobia and its ramifications in schools, revision of discrimination policies to include sexual diversity, hiring faculty and staff that reflect sexually diverse identities, and to provide multiple courses that addresses sexual diversity and homophobia. Coursework that addresses homophobia as an oppression should help students understand homophobia and its ramifications, support students to reflect on their experiences with homophobia, support students to reflect on their lack of knowledge about sexual diversity and homophobia, and directly teach students how to disrupt homophobia. The coursework also needs to provide educational materials and instruction in the form of readings, media and activities that can facilitate students understandings, reflections, and learning about sexual diversity and homophobia if they are going to teach students to develop disruptive pedagogies. Individually educational programs need to hold faculty, staff, and students accountable for discriminating based on sexual diversity.

Conclusion

The goal in this research has been to create theoretical and pragmatic knowledge about how to create disruptions to homophobia with preservice teachers. Teacher education programs need to prepare teachers to fight all kinds of oppression, including heterosexist and heteronormative oppression (Evans, 1999; Eyre, 1997; Kumashiro, 2000a, 2000b, & 2001; Mulhern & Martinez, 1999). The vitality of this study lies in its potential for informing educators how they can disrupt homophobia and for informing educational institutions about how they can disrupt homophobia programmatically.

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